



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

VOLUME XLV.

RALEIGH, N. C., THURSDAY, NOVEMBER 24, 1892.

NUMBER 46

The Christian Sun.

The Organ of the General Convention of
the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient evidence of faith and life.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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From the American Christian.

Our Principles are plain, easily understood; read and known of all men as the commonly received principles of the Christian world. The Scriptures are our law, the life of Christ is our gospel, and the church of the New Testament our model. Our doctrine is that old faith at first delivered to the saints, and recorded by the Spirit; which shines in all Christian history and literature, read and known of all men, as the faith of the historical church, before the ages of Catholic or Protestant churches. It is not the doctrine of any school or sect, but the common evangelical doctrine in which all agree.

N. SUMMERBELL.

Suffolk Letter.

Monday morning is not a good time for preachers to write either pleasant or useful notes. Still, it falls to my lot to do this weekly.

Some say the comet is approaching the earth and that it may strike it in one week from this time. I have too much confidence in the celestial schedule to be uneasy. There is not as much danger in a "comet" as in a "bar room," and the heavenly bodies have not departed from their orbits as often as man. "The stars in their courses fought against Sisera," but the stars make no war upon God's children. "The heavens declare the glory of God" and we need not fear when his glory approaches us and comes within a few million miles of our earth. We wait to see the fiery visitor coming from the depths of space and whirling along the unknown path of divine appointment. If we were as true to the "path of the just," as the celestial worlds are to their orbits, we could sing in our hearts "whether living or dying we are the Lord's."

Dr. Barrett came in from Antioch last evening on his way to see Mrs. Eliza Everett, his wife's mother, who is ill at her home in Lower Parish. If it is possible for him to leave her, he will leave this morning for the N. C. Conference which I regret not being able to attend. Dr. Barrett also brought the sad news of the death of Mrs. Maj. I. W. Duck, near Mount Carmel church, in Isle of Wight county. She died quite suddenly on Saturday morning and the funeral services were conducted yesterday afternoon by Rev. J. T. Kitchen, her pastor. Many who read these lines will add their sympathy to that stream of Christian love that moves toward Maj. Duck in this sad bereavement, and many prayers will ascend to our Father for his blessing upon our brother in his affliction.

The years, as a slow but ever-moving stream, bear us on surely toward the eternity of God. "Be ye also ready," comes to us from the funeral procession, the open grave,

and the Bible.

Last Wednesday I buried little Thomas Lemuel Holland, son of Mills E. Holland, near Savage Crossing, and while I am writing this I am called to Whaley station to bury Mrs. Elizabeth Baker, age 74 years.

The roof is on the new church and the work will move on gradually toward completion. We hope to occupy it some time in 1893.

Mrs. Everett is better and Dr. Burrett leaves this a. m. for N. C. Conference.

W. W. STALEY.

Nov. 21, 1892.

Notes From Harvard.

Today the great foot-ball contest comes off between Yale and Harvard. This is the climactic period of ball playing up here and in fact the other games of the season are but preparation to this the one great event of the year among ball players. Of course everybody here, teachers pupils and all are very enthusiastic over the game and anxious about its results. It is played as usual at Springfield, Mass., about midway ground between the two colleges. Three extra trains and as many more as was needed to carry the crowds—were scheduled for the occasion. I see also that an extra train with sleepers attached was to come all the way from Chicago. Others run in from New Haven and also from New York I would suppose from the number of tickets that have been sold there. It is impossible of course to give any estimate of the cost of the game to the individuals who will attend. There were at first issued 19000 tickets of admittance to and seats in the grounds. These were sold at prices ranging all the way from \$1.50 to \$10.00. Put the average however at \$2.50 per ticket and then add that amount for railroad fare (for that is what it was from Boston to say nothing of New York, Chicago, etc.) we would have the cost in tickets only, to each individual of \$5.00. Say there were only 19000 visitors, this would give us an aggregate of \$95,000 as the cost of

one ball game, and I expect a \$100,000 would be by no means an over estimate. This is quite a sum of money for one ball game—but it's the way they have of doing now days you know so I hope Harvard will come out victorious but I doubt it. I hope none of them will get killed, but it would not surprise me. And the betting—well I know nothing of that save "they" tell me that it is heavy. What a nation of people we are any way. Send missionaries to foreign lands and then have prize fights and ball games which cost thousands and attract the attention of the world.

The Indian Summer is upon us now and the weather is fine—despite the fact that we have already had several cold rains and two snows. If the Indian Summer lasted two months instead of two weeks New England would certainly have a fine climate part of the year at least.

The country scenery up here is fine and I like to travel through it—much torn with hills, streamlets and ravines, but densely populated and well kept.

Am on my way to a mission station to preach tomorrow. Had no idea of this and don't know that I will do so any more but one of the boys was to go and it turned out that he couldn't. The church and people are Unitarian, but if they don't care I don't, so I hope there will be no harm done. Plymouth is only a short distance ahead and may be I will see that historic spot where the Mayflower and the Pilgrim Fathers landed and "commenced settling America." The scenery along here is quite grand rugged and picturesque as the sun in its reddening splendor of the setting mingles its mellow rays with the autumn-hued leaves "and etc."

J. O. ATKINSON.

Nov. 19 1892.

When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.—Emerson

About \$10,000,000 given annually to send the gospel to the heathen.

Angels Joy over Man's Salvation.

BY REV. JAMES MAPLE, D. D.

I say unto you, that likewise joy shall be in heaven, over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Luke 15:7.

Man is in a lost condition. He is without God, and without hope, God earnestly desires his salvation, and is seeking to save him. Christ illustrates, and enforces this great truth in the beautiful parable of the lost sheep. "What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost." The lost sheep represents the lost sinner, and the shepherd seeking it is a beautiful symbol of Christ seeking to save man from the guilt and power of sin. The finding of the lost sheep, and the bringing it back to the fold was a source of joy to the shepherd. Thus the salvation of man is a source of joy to Christ, and the holy angels in heaven join with him in rejoicing over the redemption of the sinner. Christ said, "Likewise, I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth." This fact shows that the angels of God in heaven are acquainted with what is transpiring in this world. They know that man has sinned, and is lost; that God is using means to lead him to repentance and salvation. They watch with deep interest the effect of the preached gospel on the sinner's mind, and when it leads him to repentance and God they rejoice with unutterable joy. So far as we know there is nothing that conspires more to scatter blessedness over the heavenly plains than the redemption of man from sin.

Why is it that the holy angels are so deeply interested in the human race? There may be reasons that we cannot see nor understand now, but there are some facts revealed in the Scriptures that throw a flood of light on this question. We are taught that they are benevolent beings. They were created in the image of God, and are inspired by his Spirit. Having always lived in his presence, and in the pure and noble associations of heaven, their benevolent spirit has been developed beyond our conception. This being so they naturally feel an interest in man, for they could not live in constant fellowship with God without this. They must of moral necessity think and

feel as he does. That they do is seen in the fact that they rejoice when man is saved. The sympathy that is felt for man in heaven is revealed in Christ. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." As Christ felt for man in his lost condition so does all the inhabitants of heaven, for they all have the same spirit.

The appointment of Christ to the great work of human redemption would naturally awaken a deep interest in the minds of the holy angels in man. To illustrate this let us suppose a case. Suppose that the inhabitants of an outlying province of the British Empire were shrouded in ignorance, destitute of all the blessings of civilization, and living a savage life. The Prince of Wales lays aside the robes of royalty, leaves his princely home, turns his back on the brilliant society of the court of St. James, goes to this dark land, and becomes one with its degraded people, that he may educate them in the arts and sciences of civilized life, and thus lift them out of their degraded condition. To accomplish this he parts with all his wealth, becomes poor among the poorest, and lives a life of toil and suffering. This fact would awaken a deep interest in the minds and hearts of all the people of England in the inhabitants of this benighted land. They would want to know all about them, and would sympathize with them in their suffering and sorrow. Thus it is with the angels in heaven. They had known Christ through the ages since they awoke into conscious existence in the smiles of God. They had seen him clothed in all that glory that he had with the Father before the worlds were, and had witnessed the manifestation of his creative wisdom and power when he called the material universe into being; for by him God "made the worlds." They knew him as "the only begotten Son" of God, "the brightness of his glory, and the express image of his person, upholding all things by the word of his power." When the angels saw Christ leave this exalted position, and descend to earth to save a lost race, it awakened in their minds a loving interest in man. They shared the sympathy and love of Christ for him, and rejoiced with the Saviour when he was led to repentance and God. We can understand and realize the nature of this sympathy from our own experience in being brought into fellowship with Christ in his work of redemption through our conversion. Before this we felt no interest in, nor special desire for, the salvation of sinners, but when we were

changed and baptized with the spirit of Christ we felt as Paul did when he said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Then we were in full fellowship with Christ in his earnest desire for the salvation of man, and could understand what his feelings were when he wept over the wicked city of Jerusalem. The holy angels needed no such change to bring them into sympathy with Christ in the great work of redeeming a lost world, for they were the embodiment of benevolence. All that they needed was a knowledge of the facts in the case, for this would enlist every power of their being. They could not know man's lost condition, and Christ's self-sacrificing work for his salvation without being moved with loving sympathy, and a desire to help him in the work of redemption.

They delight in this work, and rejoice when a soul is saved. There is a recorded fact that shows how they are employed in the work of saving men. Philip was driven out of Jerusalem by the terrible havoc Paul of Tarsus made of the church. He went to the city of Samaria and preached Christ. A glorious revival resulted from his earnest work, and many were converted to Christ, when he had finished his work there God sent an angel to direct him to "go toward the south, unto the way that goeth down from Jerusalem unto Gaza." God had a work for him to do down there. A man of high rank in the court of the queen of Ethiopia was on his way home from Jerusalem, and was deeply interested in religious matters; but was ignorant of the way of salvation through Christ. Philip was sent to instruct him, and he led him to the Savior. The part that "the angel of the Lord" had in this work shows how they are employed in the glorious work of human redemption. There is another deeply interesting fact recorded in the tenth chapter of "The Acts" that shows how the holy angels are employed in the work of leading men to Christ. A certain Roman officer in Cesarea was a worshiper of the true God, and a very devout man distinguished for his benevolence; but he was ignorant of Christ and his salvation. God was deeply interested in him, and sent an angel from heaven to instruct him what to do to obtain the needed information. There was something in the appearance of the angel that convinced Cornelius that he was a messenger from God, "and when he looked on him he was afraid, and said, what is it Lord?" The angel answered, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose sur-

name is Peter; he will tell thee what thou oughtest to do." Then the angel left him, and returned to his heavenly home. Angels may be employed now in suggesting thoughts to the minds of men who are conscious of their spiritual needs that will lead them to a saving knowledge of Christ.

Occupying the exalted position in heaven that the angels do, and having the knowledge that they possess, they understand man's capacities, and what he may attain in the development of his nature. They see that there are latent powers in his intellectual and moral nature which when developed will lift to an equality with themselves, and prepare him to enjoy all the blessings of heaven. They understand the value of the human soul. They know that it is to live forever. This awakens in them a deep and abiding interest in man, and they long for his salvation. Their sympathy goes out for him, and they would snatch him from impending ruin. This interest grows out of their benevolence as naturally as the stream flows from the fountain.

Occupying the position that they do the angels can and do see the ruinous consequences of sin. They have seen its terrible effects in the experience of those of their own number who sinned against God. Jude tells us that "the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." when and where and how the angels sinned we know not, but doubtless the holy angels know all about it, and have thus learned that God will punish sin. Peter puts it strongly. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, will he not "reserve the unjust unto the day of judgment to be punished?" The holy angels have seen in the experience of the fallen angels the sinfulness of sin, and the awful misery that it brings. This knowledge awakens all the benevolent feelings of their nature, and kindles an earnest desire in their hearts for the salvation of man; for they cannot see him exposed to danger and remain unmoved. They feel for him, and their joy over his salvation is measured by their knowledge of what he is saved from, and the unmeasured blessings secured to him by his salvation. The Christian experiences a measure of the joy of the holy angels over man's redemption when those dear to him are converted to Christ. A Christian father in speaking of the salvation of his child said: "I remember the new and strange emotions which trembled in my

breast when as an infant he was first folded to my heart my first born child. The thrill of that moment still lingers; but now that he was 'born again'—clasped in my arms a new creature in Christ Jesus, my spiritual child, my son in the Gospel, pardoned, justified, adopted, saved, forever saved!—oh! it was the very depth of joy; joy unspeakable! my child was a child of God! The prayers which preceded his birth, which cradled his infancy, which girdled his youth, were answered. My son was Christ's. The weary watchings, the yearning desires, the trembling hopes of years, were at rest. Our first born was avowedly the Lord's. "Such an experience brings man into sympathy with the joy of angels over the prodigal's return to his father's home, and he is one with them in their songs of rejoicing.

The angels did not rejoice over the salvation of sinners because of their great wealth, and high sound or civil position; but because of what redemption would bring to them. Christ associated with sinners, and sought to lead them out of the darkness of sin into a life of purity. "The Pharisees and Scribes murmured, saying. This man receiveth sinners, and eateth with them." This they regarded as unworthy; the character of a prophet, and to their minds proved that he was not one. Christ justified himself in his conduct by showing that even the pure and exalted angels in heaven were deeply interested in the well being of these sinners. This shows that it was not because of their standing in society that the angels were interested in them, but because of the inestimable value of their souls. This is a most precious and inspiring truth. However poor or humble our position in life, the holy angels are our friends ready to do all in their power to aid us in the battle of life; and when the conflict ends in death they will carry us home to heaven. "The beggar died, and was carried by the angels into Abraham's bosom."

The joy of the angels over the repentance and salvation of one sinner is greater than their joy over multitudes who have never sinned. "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." The word persons is not in the original. It means simply just ones, or those who have not sinned. It doubtless refers to angels, for there are no just men. "There is none righteous, no, not one." Christ does not mean to imply that there are any men on earth that do not need repentance. "For all have sinned, and come short of the glory of God." Christ is here speaking of what took place in heaven, in view of the angels, and of their joy over

the salvation of one lost sinner. This was greater than their happiness over many who had never sinned. Christ here recognizes a general principle of human nature, that blessings regained after a temporary loss, afford more pleasure than those that have been enjoyed without interruption. Clear sunshine appears more beautiful and pleasant after a season of cloudy weather; health is enjoyed with peculiar zest after a season of illness; the restoration of a friend from dangerous sickness, fills the heart with more throbbing joy than had been experienced by former health; property restored after being lost acquires additional value in our estimation. On this principle Christ says that the salvation of a lost soul occasions more joy to the angels than the continued purity of many. Christ uses this as an argument in his own defence. The Jewish leaders accused him of improper conduct, if he was a prophet, in associating with sinners and publicans. They admitted the existence of holy angels, and that what they did was right. They were interested in, and rejoiced over the repentance and salvation of sinners, why then should they condemn him for associating with, and seeking the salvation of just such people? This was an unanswerable argument.

Our subject teaches us the nearness of heaven. It is not a cold distant land without any love and sympathy for us, but its inhabitants are deeply interested in our well being. They may be, and often are, nearer to us than those with whom we are associated in our daily life. Sometimes the father is near to his son, and has a greater influence over him, after he has gone out of this life into heaven than he had when here on earth. He is present in his thoughts, and the memory of his noble Christian life awakens his better nature and moulds his character. The father may be even nearer than this. He may be a ministering spirit guarding his child against evil influences, and by an unseen hand guiding him in the way of life. I once saw a beautiful picture of a river. Its banks were clothed with flowers, carpets of living green, beautiful groves of trees, and birds were flitting from branch to branch. There were a ledge of rocks lying across the river over which the water plunged into a whirl pool below. Above the falls there was a boat floating down the rapid current, and in it were two beautiful children playing enjoying the lovely scene all unconscious of their danger. It looked as though they would be hurled over the falls to certain destruction, but above them hovered a guardian angel who gently turned the boat out of the dangerous

current into a beautiful quiet little nook where they were safe. Such is the mission of angels, and their loving interest in man. They are not so absorbed in their own happiness that they care not for the fall and ruined race of man. This is seen in their recorded history as far as we have it; for there we learn that they have at different times, through the ages of the past, left their home in heaven and visited the earth to help man in his struggles with the powers of evil. The world has been made better, and life richer and happier to all the pure in heart by their loving interest in man. We can sing with the poet:

'Tis your office, spirits bright,
Still to guard us night and day.
And before your heavenly might
Powers of darkness flee away.

Ever do the unseen host
Camp around us, and avert
All that seek to do us hurt,
Curbing Satan's malice most.

And ye come on ready wing,
When we drift toward sheer despair,
Seeing naught where we might cling,
Suddenly, lo! ye are there!

And the wearied heart grows strong,
As an angel strengthened Him,
Fainting in the garden dim,
'Neath the world's vast woe and wrong.

The Denominational Disease.

REV. ALICE A. DRAPER.

The vaunting of our principles becomes nauseating to me, when I compare what we are with what we ought to be; what we do, with what we ought to do.

Enterprise after enterprise has flashed over our denominational sky and fallen like a meteor. The denominational disease is to be seen wherever we are.

The miserly, the disgraceful response of the rich North, for Norfolk, confessedly able, fell like a pall upon my soul.

Shame and sorrow, tears and indignation followed one another in quick succession. Unfortunately for me, my soul rebels at our method of no method, at the denominational disease, which is self imposed. If any one can give me a prescription which will enable me to adapt myself to the denominational temperature it will be a great relief to me and balm to the dear people "who are distressed if our denominational follies and follies are not plastered over.

My whole nature cries incessantly and determinedly to be where it can do the most for God and man. The rank and file must move forward and onward or I must. Nor am I alone, in this matter.

Grand principles talked among ourselves, and the money withheld to plant and nourish them, amount to but little. If we do not care enough about our principles to give us as much push and energy and money as

the Creed churches, wherein are we superior? Even as good! Shame oh! shame! Out upon such self-conceit! What is that I hear? "You folks who do not like our method of no method, our law of no law, can clear out."

Certainly we can we know that, but we mean to keep a clear conscience, hence we shall make some vigorous protests before we go.

If any of our family persisted in having smallpox and cholera, we would at once find "authority" with "power," to deal with the case, but here we have hundreds, yes, thousands who of their own will have ossification of the heart and grip of the pocket-book and it is as fatal to us denominationally as smallpox and cholera are physically.

Having a knowledge of our people in several states, and having gathered generally all I could, I can safely assure the Christians of the south that the failure of the north to keep its pledge, for Norfolk, is not a sectional matter at all, but a bad case of our denominational choice.

All our enterprises are treated no better. I am told we have improved, suppose we have, so have the Indians, but there is as ample room yet for us in spiritual matters as for them in civilization. Improved! Unless some one dares to proclaim the truth from the pulpit, unless there is a mustering of our forces to work, unless we arise and build, the day of our death draws near. Perhaps the "Sects" so many of our people affect to despise may bury us.

If to be a Christian, means to be identified with church anarchy, if it compels you to pose before the world as belonging to an organized disorganization, that can at least take the premium in wasting time, brains and money, its a tremendous price to pay.

The way our people have managed financial matters, perhaps argues softening of brain, as well as ossification of the heart and a purse in the awful agonies of a grip that required years of ignorant perversion of Scripture to develop and establish. This is a germ hunting, germ destroying age, and we better take the hint, and get rid of the germs that cause these conditions.

Our people scorned a sectarian mantle, and while the sects went to work for Christ, despite theirs, our people made theirs of the Bible, and sat down.

The Bible ought to bind us as strongly as any man-forged chains, it ought to make us as loyal and enthusiastic, as liberal, as energetic, as determined, but it has not. And yet the fault is not with the Bible, but with our diseased people. A Bible church should be active and generous.

Sectional feeling! No, the great West would not have met with any better response—whenever we have the courage to have the microbes of stinginess eliminated from the denominational body, we will thrive.

Sectional feeling? No, but instead denominational disease and lethargy.

No, all of our people are victims. We have, like others, those who are the salt that has not lost its savour. These are proof against all the germs that afflict the body as a whole.

Some natures are too true, grand and generous to be infected. God grant that these increase until they constitute the great majority of the Christians, and I would that the disease cease, and disappear, never to return.

John Milton.

It has been justly said that the first place among our English poets is due to Milton. He was born December 9th 1608, was the son of a London scrivener who was a Puritan though a lover of art and literature. He was very desirous that his son should be highly educated. At first he had him trained under a private tutor and then sent to St. Pauls school in London at the age of twelve years. Here though yet a child, he was very studious and was often caught "burning the midnight oil." This injured his already weak eyes.

At the age of sixteen he was admitted to Christ's College, at Cambridge while here he began his political career. He wrote several Latin poems and handed them in as College exercises, perhaps never dreaming of what an important epoch in English literature they were to mark.

After he left the University in 1632 he went to live with his father in the country at Horton in Buckinghamshire. While there he devoted most of his time to the studies of mathematics, science and rich classical literature. He was also very fond of music and there gratified his passion.

In 1630 he visited several of the most important cities in France, Italy and Switzerland and much to his delight, was received with due respect and admiration.

He intended to go further but was stopped with the news of rupture between Charles I. and the Parliament.

He said "I thought it base to be traveling abroad while my fellow citizens were fighting for liberty at home." Milton was very ambitious and his intercourse with the scholars of the continent stimulated his ambition. And while he was waiting to be called into active service, he taught in a private school.

How energetic he was! Though his

ambition was high, he despised not the day of small things and knew that "the heights of great men, reached and kept, were not attained by sudden flight."

How much better off the present generation would be if we were only as ambitious as he was.

Let us notice some of his most important productions, some of his early prose writings were his apology for Smeectymnuus, this word is composed of five joint writers of a Puritan polemic. Works an Divorce. Paradise Lost, that great and noble production which was written by his daughters after his dictation his total blindness rendered him unable to write, this and Paradise Regained had been his employment for seven years.

Another of his important productions was the Samson Agonistes. All of his works are grand and full of harmony and grace. Not only were they tranquil and tender but playful in tone.

A very sad event occurred in his domestic life (got married perhaps you will say) well you are right, so he did after a short courtship, in 1643 he married the daughter of an Oxfordshire Royalist, Mary Powell. He was a Puritan as you remember and very stern, so after living with him a month she became dissatisfied and went back to live with her father, where she could enjoy "single blessedness."

After a separation of two years, and having heard that her husband was thinking of marrying again Mary Milton repented with all due humility.

In 1649 he was appointed Latin Secretary of State.

The way he obtained this position was that he was smart in his classes and had good judgment. In the year 1678 Milton died at the age of seventy.

Thus ended the literary career of the greatest English poet.

EMMA WILLIAMSON.

Elon College, Nov. 11, 1892.

A Warning.

Charles Lamb, looking back upon his childhood, wrote as a warning to others:

"Could the youth to whom the flavor of his first glass was delicious look into my desolation and be made to understand what a dreary thing it is when a man feels himself going down a precipice with open eyes and a passive will; to see his destruction and not have power of will to stop it, and yet feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not be able to forget the time when it was otherwise—how he would avoid the first temptation to drink."

Don't.

Don't, of course, is simply a contraction for do not. Don't is a very good thing in its proper place, as when one is tempted to do wrong. But there is danger of overdoing the don't business. We have heard a mother whose only way of managing her child was by continually saying to it, Don't do this, don't do that, don't do the other thing. At nearly every turn it made, the child was met by a grim visaged *don't* until we imagine it almost came to the conclusion that the whole of this world into which it had come was one great big *don't*. There was no telling the child to *do* this, or *do* that; no showing it the right way in which to walk: nothing positive in its training. The whole system of training was negative, telling it what not to do, discouraging it from the evil, but neither pointing out the good nor encouraging the child to try to follow it. Ruskin says somewhere, if you want a child to do right, don't be always condemning its little vices, but when you see it doing wrong praise the opposite virtue. For instance, if the child comes in with a dirty dress on don't scold it for getting the dress dirty, but talk about the beauties of cleanliness, and the next time the child will want to keep its dress clean.

It may require, perhaps, a little judicious mixing of the don't with the do, of the negative with the positive, of blame with praise. But certainly it should not be all blame and no praise, all negative and no positive, all don't and no do; and if either is to predominate let it rather be the praise than the blame.

The same thing, also, is true of a pastor and his church. Often the only preaching he does is of a negative kind finding fault with them either in regard to their individual Christian life or their church life, and continually exhorting them *not* to do so and so. Sometimes he even goes so far as to scold those who are present on account of those who are absent. We believe, however, that instead of exercising this scolding, fault-finding disposition, the pastor should *preach the gospel*, he should set before the people a positive standard by which to govern their lives. Instead of telling them continually of the ugliness of sin, let him show the beauty that there is in the religion of Jesus Christ. In this way he will be more apt to win them to a higher Christian life.

A *don't* is very good thing we repeat, to a certain extent, but if one—a mother, a pastor, an editor, or any one else—is disposed to become a chronic grumbler and quarrel with everything around him, the best advice we can give him is, *don't*—*Baptist and Reflector*.

All for Christ.

Is not this what Christ means when he says, "Whosoever he be of you that forsaketh not all that he hath cannot be my disciple?" Does he mean it? I used to think that he did not mean it, that he only said those words to the people who lived eighteen hundred years ago. But I think, in the presence of the opium traffic, in the presence of the slave trade in Africa, in the presence of the awful liquor traffic at home and abroad, in the presence of all the woes and sins and miseries which afflict humanity, I think it is time that every Christian should be wholly consecrated to Jesus Christ I think it is time that we should give up all that we have to him, to be at his disposal, to be used as he shall direct. I think Livingstone understood this truth when, in the early history of his missionary career, he made this resolve: "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom it shall be given or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both for time and for eternity. May grace be given me to adhere to this." And on the last birthday but one of his eventful life he wrote in his diary these words: "My Jesus, my Lord, my life, my all, I again dedicate my whole self to thee." Shall we say less than that, dear friends? We, redeemed by the blood of Christ; we, called to be his disciples, shall we say less than that? —*Exchange*.

The *Michigan Christian Advocate* says: "At a recent convention of woman suffragists, held in Des Moines, Ia., three children were baptized, the mothers promising to bring them up in the nurture and admonition of the Lord; also, in addition, to teach them to believe in the equal rights of woman. On the giving of an affirmative answer to the questions, the baptismal water was sprinkled on the heads of the children. Rev. Olympia Brown was officiating minister, and the usual scriptural lessons were read and prayer offered. The stage was beautifully decorated with golden-rod and sunflowers." How would it look if, at Democratic and Republican conventions, children should be baptized on the condition of their parents bringing them up in the nurture and admonition of the Lord, and in the belief of free trade, or high protection, as the case might be. We protest against such irreverence. —*Ec.*

Everybody should have the *SUN* in the house, so don't fail to renew your subscription.

A Worker's Dream

I sat down in an arm chair, wearied with my work. My toil had been severe and protracted. Many were seeking Christ, and many had found Him. As for myself, I was joyous in my work. My Brethren were united. My sermons and exhortations were evidently telling on my hearers. My church was crowded.

Tired with my work, I soon lost myself in a sort of half-forgotten state.

Suddenly a stranger entered the room, without any preliminary "tap" or "come in." He carried about his person measures, chemical agents, and implements, which gave him a very strange appearance.

The stranger came toward me, and extending his hand, said, "How is your zeal?" I supposed that the query was to be for my health, but was pleased to hear his final words; for I was quite well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions.

Instantly I conceived of it as *physical quantity*, and putting my hand into my bosom, brought it forth and presented it to him for inspection.

He took it, and, placing it in his scale, weighed it carefully. I heard him say, "One hundred pounds!" I could scarce suppress an audible note of satisfaction: but I caught his earnest look as he noted down the weight; and I saw at once that he had drawn no final conclusion, but was intent on pushing his investigation. He broke the mass to atoms, put it into his crucible, and put the crucible into the fire. When the mass was fused, he took it out and set it to cool. It congealed in cooling, and when turned out on the hearth, exhibited a series of layers or strata; which all, at the touch of the hammer, fell apart and were *severally tested and weighed*, the stranger making *minute notes* as the process went on.

When he had finished, he presented the notes to me, and gave me a look of mingled *sorrow and compassion*, as without a word, except, "May God save you!" he left the room.

The "notes" read as follows:

Analysis of the zeal of Junius, a Candidate for a Crown of Glory.—Weight in mass, or total weight, 100 lbs.—Of this on analysis, there proves to be—

Bigotry	10 parts.	} "Wood, Hay and Stubble" 1 Cor.iii. 10-16.
Personal ambition...	23 "	
Love of praise.....	19 "	
Pride of denomination	15 "	
Pride of talent.....	14 "	
Love of authority..	12 "	} Pure zeal.
Love to God.....	4 "	
Love to Man.....	3 "	
100		

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words, but when I looked at the

figures, *my heart sank as lead* within me.

I made a mental effort to dispute the *correctness* of the record. But I was startled into a more honest mood by an audible sigh from the stranger (who had paused in the hall). I cried out, "Lord, save me!" and knelt down at my chair, with the paper in my hands and my eyes fixed upon it. At once, it became a mirror, and I saw my heart reflected in it. *The record was true!* I saw it, I felt it, I confessed it, I deplored it and besought God to save me from myself with many tears; with a loud cry of anguish, I awoke.

I had once prayed to be saved from *myself* now was immeasurably more fervent; nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning filling all its chambers with light, and hallowing *my whole heart to God*.

When the toils of my pilgrimage shall be at an end, I shall kneel in heaven, at the foot of the divine Alchemist, and bless him for the *relations of that day*.—A Tract.

FROM PASTORS AND FIELD.

New England Matters.

The political revolution, effected by the votes of a free people, in this country, the 8th inst., has astonished the people of New England! There has been much discussion of important questions for a few years past, and our people generally, read, and do a little thinking of their own.

During the past four years, a great many voters have died, and many young men have become voters. On this account, slight changes were looked for, but a revolution, was not. Both the presidential candidates, were very good men, and as only one could be elected, the people preferred Mr. Cleveland. I hope he may be, a wise and faithful servant of this great and free people.

A change of administration, will effect the office holders; but I see not how it can effect, for weal or woe, the church of God. To succeed religiously, we must "have faith in God." Political party victory, will not bring salvation to any man's soul. God's work will go on just the same. The church will look to God for success, regardless of the politics of the country.

Sectarianism, seems to be dying out in New England. Union meetings are being held, and a kind, Christian feeling, generally prevails.

It is to be hoped, that the time is very near, when all who love and

serve God, will be acknowledged as belonging to the "One fold," regardless of their doctrinal views.

The old "antinomian theology," of New England has died out; and more scriptural and sensible views prevail. The "heaven," is working gloriously, and it is to be hoped, that very soon, it will "heaven the whole lump."

We are glad to read of your success in the South.

H. M. EATON.

Middleboro, Mass., Nov. 14th, 1892.

News From Other Fields.

Rev. C. L. Jackson has just closed a glorious work of grace at the Christian church in the town of West Mansfield, Massachusetts, with 25 consecrations.

Rev. P. W. McReynolds received 8 members to fellowship in the Christian church in Berkley, Ohio, Oct. 30th.

Rev. T. M. McWhinney recently dedicated two Christian churches; one at Mount Zion, Muskingum county, Ohio, the other at Circle Hill, Indiana—both first class buildings.

Rev. D. M. Helfinstein assisted in dedicating a new and beautiful house of worship for the Christians at Linden, Iowa, Oct 9th.

Rev. E. C. Fry has received and accepted a call to the pastorate of the Christian church in Woodstock, Vermont.

Rev. Cheek has just dedicated a splendid new house for the Christian church at Wyroose, Illinois.

The new Christian church at Montpelier, Indiana will be dedicated the 4th Sunday in November. The church is not one year old, but is one of the strongest in the town.

Rev. P. J. Baker reports a grand revival at Pleasant Ridge, Jackson Co., Indiana with 30 additions to the church, 19 of them heads of families.

The Christian church at Rural Grove, New York, has been rebuilt, and was dedicated October 13th. Dedicating sermon by Rev.—Putman.

Rev. A. A. Layson says: "It can be truly said that in general convenience, skillful finish, and artistic beauty this Christian sanctuary is second to none we have anywhere built in the State of New York."

The Christian church at Anderson, Ind., is prospering. Rev. W. L. Sunday, pastor, reports three additions.

Rev. G. A. Conibear, pastor of the Christian church in Westerly, Rhode Island, recently baptized 5 persons.

The Christian church at Fulltown, Pennsylvania, has enjoyed a good revival interest, with three consecrations.

Rev. D. M. Helfinstein says a new house for the Christians, about five miles south of Linden, Iowa, will be dedicated soon, and that Bro. Burres has organized a Christian church northwest of Linden with 75 members. They have a new house of worship.

The Eastern Indiana Christian Conference, convened at Fort Recovery, Ohio, Sept. 13th. It reports 75 churches and 48 preachers.

R. H. HOLLAND

Virginia Valley.

BRO. CLEMENTS:—Our revival meeting commenced at Antioch the 1st week of Oct. There were five conversions and the church was much revived. We commenced a revival meeting at Bethlehem the fourth Sunday night in Oct. and continued two weeks with night services only. There were ten professions, nine united with the church and perhaps others to join soon. Here the church was greatly revived.

The unconverted gave good attention and the last few nights they seemed to be very much interested and some of them asked the prayers of the Christians. There were four conversions the last night of the meeting and a number bowed for prayer. We announced meeting for the next night, but I was taken with grip and could not go to the church they had prayer meeting two nights, but I did not get able to go and they closed the meeting.

I was taken sick at Bro. Robert Welch's and received very kind attention by this good Bro. and his wife. Bro. and Sister Welch know how to make a sick man feel at home. Bro. Godfrey Shomo came in his buggy when I was able to travel and carried me to his house. Bro. J. S. Martz came up the next day and brought me to Melrose. I return thanks to all these good people for their kindness to me.

Last Saturday was our first quarterly meeting at Antioch, there was a good many out and the business was transacted in harmony. This is a good church, they pay their pastor each quarter, they have paid me up for last year and one quarter of this year.

Sunday was communion and I tried to preach to a large and attentive congregation, but I was suffering from grip and felt very infirm.

I wish to return thanks to Misses. Henton, Fannie Zikle and Fannie Spitzer for their kindness in soliciting funds to purchase an overcoat for me. Bro. B. F. Zikle carried me to Harrisonburg Monday and said to Bro. John Tate as we passed his shop that he had promised to have me in town by one o'clock.

At that time Bros. C. H. Swank, B. F. Zikle J. S. Spitzer met at B. Way's Store and after examining his stock with the aid of Sister C. H. Swank they made choice of a nice overcoat and presented it to me as these brethren were directed by the Sisters who collected the money to select a coat.

I return thanks to all who contributed for that purpose and pray that the Good Lord may bless them for this and all their kindness to me.

My work is progressing very well, but think I could do more work were it not for the grip, but the climate here is so much more severe than N. C. that it goes rough with a Tarheel. Dr. Herndon spoke of it being cool when he was up here, but he ought to come up now and he would say it is cold.

E. T. ISELEY.

Melrose, Va., Nov. 15, 1892.

The Christian Sun.

THURSDAY, NOVEMBER 23, 1892.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N. C.

EDITORIAL NOTES.

Read what Rev. J. W. Hatch says in this issue. Write often, dear brother.

A number of children's letters will lay over till next week as they came in too late for this week's paper.

Rev. J. J. Summerbell, Secretary of the A. C. C. should be addressed at Lewisburgh, Pa., instead of Philadelphia as heretofore.

The SUN notes with pleasure the marriage of J. E. Ballentine, Esq., and Miss Lillie Yates. They will please receive our congratulations.

The sixty-seventh annual session of the N. C. & Va. Christian conference is in session at Wake Chapel this week, and we hope it will be the most successful known in its history.

Quite a number of ministers and delegates passed through Raleigh Monday on their way to conference, among them we noticed Dr. Barrett of Norfolk, Va., Drs. Long and Herndon and Prof. Holleman of Elon College.

Rev. W. G. Clements is in attendance at the N. C. & Va. conference this week and it is sincerely hoped that all our subscribers whose time has expired have sent the money for another year's subscription as well as to pay up what is owing us.

Prominent among those who have materially aided in widening the circulation of the SUN during the past year we take pleasure in mentioning: Revs. E. T. Iseley, T. B. Dawson, J. W. Wellons, P. T. and S. B. Kapp, W. J. Payne, J. D. Wicker, besides a number of others to whom we extend our sincere thanks, and ask all to persevere in the good work.

Drummonds Addresses have become so popular that they need no commendation to the reading classes as being of the best and most elevating in their character, but we are in receipt of a beautiful volume from R. H. Woodard & Co., Baltimore,

Md., that in style and quality of binding cannot be surpassed. For a Christmas present, nothing will be better. The price is very reasonable, 75 cents.

The Preacher's Magazine for November is the eleventh number of volume two. This helpful magazine is edited by the Rev. Mark Guy Pearse, and Arthur E. Gregory, and is one of the best of the Homiletical magazines published. Published monthly at \$1.50 per year, single copies, 15 cents, by *Wilbur B. Ketcham, 2 Cooper Union New York.*

DEAR BRO. CLEMENTS:—Will you please answer through the SUN the following questions: Was Alexander Campbell ever a member of our branch of the church; About what time did he organize his church and under what name? An answer will oblige. MANY READERS.

Alexander Campbell, the founder of the Disciple Church, was never, in any way, whatever, connected with the Christian denomination. He withdrew from the Presbyterians about 1812, and commenced thereafter the Disciple denomination. They are often called Campbellites; but we prefer to call them by their true name, Disciple.

Last week closed the first year's connection of Clements & Mood with the SUN, and we can but thank our readers for their indulgence. We have had many things to discourage and dishearten us, in loss by fire and loss by the failure of a firm who had some of our stock, etc., in use, besides several who have failed to pay us their subscriptions. Though we have labored under the burden of inexperience yet our year's work has had its bright spots and we will, with the help of God and the brethren, press bravely forward and strive with all the energies God has given us to make the influence of the Dear Old SUN be a power for good in Christian homes of our Sunny South-land. The ministry should put forth every effort to increase the circulation. The more homes in which the church paper is a weekly visitor the larger and more intelligent will be the congregation.

On a Circuit in North Carolina.

DEAR BRO. CLEMENTS:—I do not mean a Methodist circuit by the heading to my letter, but a circuit made according to my own wish, under the goodness of our Heavenly Father. I left home on Friday before the second Sunday in this month and reached Raleigh, my old home, in the afternoon of the of the same day. Here I remained for only one day, and it was a busy day, spent chiefly in calling on friends. I paid a short visit to the SUN office and my old home, where memories of other days

and labors abundant came and went too fast for record. Raleigh has changed since I left, and the change is steadily going on—and decidedly for the better. The Union Depot is a big improvement. It looks "big-city-like," while many new buildings, some of them very large and handsome are going up. I found Rev. J. L. Foster and his people, making fair progress in their church work, with the prospects better than at any previous time in our history, so far as I know. Raleigh is dear to my heart having spent nearly 12 years of my life within her gates. I found Bro. Mood at the SUN office "up to his eyes" in business, but bravely pushing onward. Bro. Clements was absent, attending the Deep River Conference in Randolph county, N. C.

The city of Raleigh and the State of North Carolina have been greatly afflicted lately in the loss by death of some of the high state officials. First, Judge J. J. Davis of the Supreme Court, from Franklin county, died. Then came the news of the death of Chief-Justice Merrimon also of the Supreme Court, and last came the death of Hon. D. W. Bain, the State Treasurer. All these were men of striking character and greatly loved by the good people of North Carolina.

At 6 o'clock Saturday evening I left for Chapel Hill, where I spent the night with Bro. W. N. Pritchard and his family, and Sunday morning, with Bro. P., I went out to Damascus, where I had been called to dedicate their new house of worship. Here I met with Rev. W. G. Clements, with many old acquaintances and a large congregation. Of the dedication the pastor will write, and I need only to say that these people have built a handsome house of worship, one of the best in the North Carolina Conference outside of cities and towns. By special request in the afternoon of the same day, and to the same congregation, I preached a sermon on the Distinctive Principles of the Christian church. Sunday night I spent with Bro. I. W. Pritchard and family, and Monday I returned to Chapel Hill, and in the evening I went to Elon College, where I met with Dr. Long, the devoted President, and Dr. Herndon, the indomitable Financial Agent and with Dr. Newman, Profs. Holleman, Scholtz, Kendrick, Miss Moring of the Art Department and Misses Price and Howard of the Music Department, Miss Bessie Moring of the Primary department, and a host of noble young men and women who compose the student body of the college. The college is in a flourishing condition. If the Christians of the south do not feel devoutly grateful to God for the success which has attended our labors, as a people in the es-

tablishment of this institution, then we deserve far less than we have, but I hope we do rejoice in his goodness. The main college building is yet incomplete, but the improvement made since I was last there was very marked and most gratifying. The chapel is finished except the oil work and varnishing, and so are many of the other rooms. The most beautiful room in the building is the young ladies' society hall, while the young men's halls are highly creditable. Altogether the progress at Elon College has been wonderful, an achievement in which any people might feel a degree of honorable pride. I was greatly encouraged by what I call the religious life of the college. I was there during the week of prayer for the Y. M. C. A. After class recitation for the day were over the young ladies held a prayer meeting. To this no one was admitted but themselves, and at 6 o'clock the young men also held a prayer meeting. This I attended and felt much encouraged and even strengthened by their warm hearted testimonials for Christ. It was a grand good meeting. This feature of the work in Elon College of itself is cause for gratitude and joy. The most prominent topics of which I heard outside of college studies, in connection with other colleges and even the University itself, were the public match games of base ball, foot ball, &c. These contests are endorsed by the Presidents of some of the colleges and even ministers of the Gospel attending them. I confess I do not fancy such things and I am glad that Elon College is not cursed with any such tendencies—may it never be is my prayer. Only one thing saddened me at the college and that was that the heavy burdens of the Presidents of Elon College are telling on him—and he is showing it. By all means let the Executive Board give him a couple of months rest. We cannot afford to work our best men to death—they are worth too much to God's cause and to our brotherhood. Dr. Long should be relieved from all official duty for at least two months. I believe it would add years to his useful life. We have in college 14 bright and promising young men preparing for the ministry. With these I also had a few pleasant moments. While here I also met with Rev. C. A. Boon, Deacon Samuel Crawford and Bro. J. D. Edwards. These with many others are residents of the village.

Thursday night I left for Danville, Va., where I spent the night. The people of this city are not a little exercised over the recent murder of Rev. J. R. Moffitt, the pastor of one of the Baptist churches here and also the editor of a paper called *Anti-Liquor*. He was shot down on Friday

night, Nov. 11, 1892. while on his way to church by J. C. Clark, a lawyer a whisky-friend, and he died next morning. It was as many believe a cold blooded murder. Clark is in jail, but it is believed that whisky will do everything possible to acquit him. Bro. Moffitt was an uncompromising foe to liquor and he died in the fight. God be with his wife and children. This terrible deed was the result of an election misunderstanding, in which Brother Moffitt showed himself innocent, but that was not sufficient to save him from the spite and spleen of bad men.

We Wednesday morning I left Danville via the A. & D. R. R. for Buffalo Junction to visit Rev. M. L. Hurley, who recently left his field of labor in Eastern Virginia on account of poor health and located near Buffalo Lithia Springs for the benefit of his health. Of late he has greatly improved—he has gained in weight, in a short time, so rapidly as to cause some fear that it is unnatural, and yet he is feeling well, sleeps well and is at work daily behind the counter in his store and superintending his farm work. He was able and did preach once the second Sunday in this month. Giving up his pastoral work was a great cross to him, but feeling that he must do something, he went to merchandising and has already quite a good trade, and he and his family are nicely domiciled just two miles from Buffalo Lithia Springs. My visit to his home was a very pleasant one and I hope to repeat it at some day to find Bro. Hurley a well and strong man again.

Thursday morning I left via A. & D. for Franklin, Va., and thence to Antioch, in Isle of Wight county, for a few days pastoral work. Monday it is my intention to start for the North Carolina Conference, and from thence I hope to return to my home and to my regular work.

Faithfully yours,
J. PLESLEY BARRETT
Windsor, Va., Nov. 18, 1892.

Elon College Notes.

It is Friday evening, and we have assembled together in the chapel for the purpose of listening to the orations of the Senior Class—this being the first public speaking which we have had this session. As we look around the hall it is pleasant to behold the smiling faces of the audience and all seem to be in an admirable condition to enjoy the occasion. The chapel is brilliantly lighted, and the interior work stands as a monument to the love and energy of the students of 1891-92.

And now here comes the Senior Class, eight members in all, and in stately and dignified manner they take their seats upon the rostrum. The exercises begin with an instrumental solo, by Miss Blanche Long, who gives us some good music to pre-

pare us for the speaking which is to follow.

The first speaker is M. J. W. Roberts, subject: The Wavering Masses in Politics. A synopsis of the speech is as follows: Perhaps there is nothing from which we can derive more useful knowledge than from practical politics. The masses are in a state of confusion in regard to what they need in political reform. The masses are divided among themselves in regard to what they want in the way of good laws. The people are given, in many places, to selling their votes. In some places they have been known to put up their votes to the highest bidder. Not until the people are elevated in political morals will reforms be brought about. Not until the people are educated in honest politics will they through the ballot box be able to bring a change from the present political corruption.

The next speaker, Mr. W. C. Wicker, subject, The Progress of the Country. When we remember the noble deeds of our fore fathers, none give us more inspiration and more encouragement than those performed on the battle grounds of the Revolution. Our country has honored her brave sons by suitable monuments which are erected in many places in this grand Union. Our country has made rapid strides in all departments of human industries. Steam and electricity are performing wonders throughout our land. We are living in a fast age. We have shown to the world what a free government is, and what progress free government insures. 200,000 square miles of coal fields in America, in four divisions. Their mines of America unsurpassed. With these important factors in the industrial world we are making rapid strides forward. The greatest need of the country to-day is men. They are the hope of future America.

Next speaker, Mr. W. H. Albright; subject, The Shibboleth of the Age. Many seem to doubt whether we should be happy ourselves except in striving to make others happy. We should strive to be happy at all times, and always strive to wear pleasant faces. It is impossible to free ourselves from the many evils which surround us. A man is his own kingdom. Every one of us must conquer himself. The humble life may be noble, while the greatest monarch may be contemptible. Seek not glory but endeavor to do your duty at all times.

Here we are given a breathing spell by an instrumental duet performed by Misses Mamie and Annie Eley. Following this comes Mr. J. W. Rawls, subject, The Persecution of the Puritans. The Puritans were contemptuously laughed at. Queen

Elizabeth was determined to make them acknowledge her as the head of the church. This would not do, and on account of the persecution against them they fled to Holland. They could not live comfortably in Holland and so they directed their thoughts to the New World. They obtained aid from the London Company and came over the Atlantic to America. They numbered 101. They suffered many hardships both during the voyage and during the winter following their settlement at Plymouth.

Next speaker, Miss Annie Graham, subject, A Voice from Homestead. Much lawlessness has been going on around Homestead. Wrongs have been perpetrated both by laborers and employers. Besides loss of life and stoppage of business, a tax has been incurred on the people of Penn of 5 or 6 millions of dollars.

Next speaker, Mr. E. Moffitt; subject, To Marry, or Not to Marry. That is the Question. This question is being very greatly discussed on both sides of the continent. Is marriage a failure? It depends on how considered. That marriage is often productive of much misery is a self-evident fact. While there have also been some happy marriages. Evidently there can be no love without passion, but there is a great deal of passion without love. Passion is an evil which all possess to an abnormal degree. Women are stronger advocates of matrimony than men. She is afraid of becoming an old maid. Bachelors are abused as selfish and undutiful. Many people are unable to marry financially, and yet this reason is considered abused. Marriage is more solemn than death. With death our troubles end, with marriage they begin. Praise to the woman who is independent and self-reliant.

After this is a vocal duet, by Misses Hontas Rawls and Emma Williamson, beautifully rendered and causing our feelings to be soothed and cheered at the same time. Then we have a speech by Mr. R. H. Peel, subject, The Bloody Capital. One of the most interesting events in history is the way in which Cortez captured the city of Mexico. Cortez marched against Mexico with a small but well armed force. He swept everything before him that obstructed his way. The emperor of Mexico received him courteously in the city. He took the king and put him in prison. He sought to destroy the Mexican idols, but the Mexicans resisted and threatened to destroy Cortez's little army. The Mexicans flew to the rescue from all parts of the country, and thousands of them were mown down by Spanish cannon and musketry, but the ranks were filled as fast as they were thinned.

Cortez destroyed his ships to remove all hope from the soldiers of returning home. Finally Cortez was completely victorious.

Next Speaker, Mr. S. E. Everett, subject, Is the World in Motion. We are all taking a free ride, but we do not realize it. We are riding at the rate of a thousand miles per minute. But there is another motion—the progress and advancement of the world. The world would have been different had it not been for the efforts of a few great men. To support the present population of the world in a savage state would require an area of land equal to that of the planet Saturn. Average, life has been lengthened within the past century by the efforts of physicians. The sphere of agriculture has been highly developed by new inventions in agricultural implements. The last harvest of the Northwest was so great that it was hard to get laborers sufficient to harvest it. At the end of the 21st century our planet will have received her full quota of inhabitants and will furnish room for no more. People are not subjected to the drudgery which our fore-fathers had to encounter. Machinery is taking the place of human labor. Natural language may ere long take the place of spoken language, and we may read a man's thoughts by looking into his face.

The last speaker, Mr. B. F. Long, subject, Stonewall Jackson. History furnishes to us the names of many brave men, and among them the great, the noble, Stonewall Jackson. Rome gives to us a Caesar, Greece, a Leonidas. Carthage a Hannibal; France, a Napoleon; North Carolina a Johnson and a Pettigrew; while West Va., a hero of all heroes, Stonewall Jackson. The death of Jackson, the saddest event that happened to the Confederacy. He looked to God for all things. He had faith in the God of battles. The soldiers of Jackson sang hymns in their tents. They received inspiration from their leader. He died saying, "Let us pass over the river and rest under the shade of the trees."

The last thing on the program now comes in the shape of an instrumental solo by Miss Julia Long. After this President Long announces that the Junior Class will give us a like entertainment two weeks hence. He also announces something additional, which is greeted with applause by the students,—that is, an hour's social entertainment following the exercises for this evening. And now the night is filled with merry voices and we will close for the purpose of also mingling with the happy throng, and joining in the promenade.

II

Nov. 17, 1892.

The Boasting Axe.

BY REV. C. H. WETHERBE.

In Isa. x: 15 we find this suggestive query: "Shall the axe boast itself against him that heweth therewith?" Like many of the bright, pithy sayings of the Bible, this one has a sharp, telling point to it that means much. And there is a bit of fine sarcasm in it which, applied to human feeling and expression, in many instances, puts to shame the pretensions of those who take credit that belongs to some one else. Could an axe speak, how much vanity it would exhibit if it should say that it deserved all the credit that came from the work which was accomplished by it! What conceit it would display! And what a reflection it would cast upon the man whose brawny arm and strong hand held it, and whose clear brain gave it direction as, with propelling power, he made it do the work for which it was designed! What right has any axe, however good its metal and sharp its blade, to boast against the man who wields it? None at all. And yet are there not a good many boasting axes in this world? Are there not large numbers of people who boast against God? Do they not praise themselves for the good works which they accomplish and leave God out of the account? They make no allowance for the fact that the power by which they are enabled to perform anything comes from God. One would suppose that they had no idea that God has anything to do with their success in securing material prosperity. They boast of their shrewdness in accumulating substantial possessions. The successful professional man prides himself upon acuteness and skill. Are not these cases, and such as these, examples of the axe boasting "against him that heweth therewith?" Verily. And how is it with some professing Christians? Do we not see in them the exemplification of this expressive figure?—*Baptist*.

The Mother-Bird's Love.

When my mother was a little girl she lived in Virginia, near the Potomac river. One bright May morning she mounted her pony and started for a ride with her father. Soon their road brought them to the edge of the woods near the river. They saw a thin cloud of smoke rising from the woods, and the smell of burning leaves was in the air. They stopped to watch the fire. What cry do they hear? Above them, a fish-hawk is slowly flying and making cries as if she were in trouble. Near the nest is an old oak—its dead trunk covered with the stems of last year's vines—and among the topmost boughs

is a nest. Round and round that nest flew the fish-hawk. Her little brood were lying in the nest, and the mother knew that they were in danger. Swiftly the flames drew nearer to the oak. They seized upon the vines that clung to it. Quickly they mounted this light ladder. The twigs of the nest caught the flame. The fish-hawk ceased her cries and flew to the nest. With her beak she pulled out the blazing bits of wood and straw. Long she fought against the fire, till at last she saw that she could not save her little ones. What will she do now? There is but one thing left for her to do. She can die with them. So, circling round and round, the mother-bird sunk slowly down upon her nest, covered her brood with her wings, and was burned to death. So sweet and strong and self-forgetful is mother-love! My mother looked up and saw tears in her father's eyes. They turned their horses and rode slowly home. But the bright May morning had suddenly grown dull and dim.—*May Wilson, in S. S. Visitor*.

The Axe Laid at the Root.

"The heart is deceitful above everything." —Bible.

"Ingratitude, sharper than a serpent's tooth." —Shakespeare.

A Greek voter was preparing his ballot to exile Aristides, when that great and pure patriot, a stranger to the suffragist, inquired what was the crime that deserved ostracism. "I am tired of hearing him called 'Aristides the just.'" There is an innate envy of good or great men. There is a subtle hatred of people who pass us in worthy deeds or character, even in piety. Some how there comes an itch to pull them down, to resent their spotless conduct and high behavior. We tire of praising them, however deserved, and burn to revenge our own inferior deeds by hacking their reputations.

Hannibal, the master warrior of the world, fled from Carthage, driven away by the ingratitude of his native city. Scipio Africanus, who razed Carthage and saved Rome, died in sad retirement, dictating his epitaph, "Ungrateful country! thou shalt not possess even my ashes!" Stilicho, who twice delivered Rome from the unreckoned hords of barbarians, was put to death by a weak and jealous Emperor. Belisarius begged an obolus to buy bread in the city his genius and courage had kept from blood and fire.

But these were pagans. In the Christian year of 1892, in a Christian commonwealth, on a Christian continent, in a Christian church, only one hundred and seventy Methodists out of seventy-odd thousand can be coaxed to fling a dollar to the grave

digger who lays in the earth a veteran who has builded great churches and won from Satan, sin and shame thousands of people who forget the pit from which they were dug by tireless, poor, faithful quarrymen of Christ.—*Advocate*.

Blest Be the Tie That Binds.

This hymn has been in general use for over a hundred years. It has been called "the most poetical expression of the sentiment of Christian brotherhood in the English language." It was written in 1772, by the Rev. John Fawcett, an English Baptist, of Yorkshire. At the age of sixteen he heard Mr. Whitfield preach, and under that sermon he was converted. He went into the ministry of the Baptist church, and with such zeal and far-reaching sympathy as gave him blessed results.

After serving a little Yorkshire church for seven years he was called to an important church in London. He preached his farewell sermon, packed his goods in wagons and was ready to go. His loving people gathered about him, and 'men, women and children clung around him and his family in perfect agony of soul.' Greatly affected by these expressions of sorrow, Dr. Fawcett and his wife sat down on one of the packing-cases and wept bitterly.

Finally Mrs. Fawcett exclaimed: 'Oh, John, John, I cannot bear this! I know not how to go.'

'Nor I, either,' said the good man; 'nor will we go. Unload the wagons and put everything in place where it was before.'

The decision was hailed with tears of joy, and a letter of explanation was sent to London. He then took up again his Yorkshire work, receiving a salary of less than two hundred dollars a year. He wrote the hymn as a memorial of his experience.—*Christian Witness*.

Being a Gentleman.

Boys, do you know what being a gentleman means? It means being kind to everything and everybody, considerate of old age, desirous of helping everybody, especially your mother, for she needs your help most of all, and by always being cheerful and gentle in her presence you are helping and pleasing her a great deal. As you come in from school if you see a troubled, tired look on her face, why not say some pleasant word, and not rush in, bang the door after you and throw your books on the nearest chair? Sensible people always think more of a boy or young man who respects his mother. It also means a clean face and hands, smoothly combed hair, clean color and necktie, well brushed

clothes and neatness in every practicable way.

Boys sometimes think they are men if they can swear and smoke deadly poison in the form of cigarettes; but a true gentleman would not be seen with such an abominable thing as a cigarette in his mouth, and much less would he let a word which defiles pass his lips. A gentleman should always be polite and and as I have explained what a gentleman means I will also tell some of the things which come under politeness.

Being polite means, then, waiting upon persons who are your seniors, removing your hat upon entering a room, remaining standing until the ladies in the room are seated, and in quietly taking a seat yourself. It means speaking in a low voice and not in a boisterous manner; speaking respectfully to every one and treating all persons in a kind, courteous manner.

A noble boy should not think of his own comfort before giving a thought to the welfare of others. He should endeavor to make others happy, though in so doing he may have to make a self sacrifice sometimes. Just imagine a boy growing into manhood, living only to gratify his own desires and caring nothing for his fellow-men or their opinions of his selfish conduct.—*New England Homestead*.

Rome's Grasp on Our Cities.

Years ago we heard Prof. Henry B. Smith say in the class room that the Roman Catholics of New York City paid one-tenth of the city taxes and held nine-tenths of the city offices. The last count in New York shows that out of twenty-five aldermen twenty are either Catholics or of alien birth. We do not know where to look for a large American city which is governed by citizens born upon American soil. Our great cities are practically foreign colonies in the midst of American States with which they have little community of faith, morals or social habits.—*Chicago Inter-ior*.

Who is the Defaulter?

The preacher goes away owing \$100, and the cry is made (and the church cries as loud or louder than the merchant), "A preacher who don't pay his debts?" Whereas, if the church had done her duty and paid her debts, the pastor could have paid all he owed, and had \$100 in his pocket on which to move.—*New Orleans Advocate*.

"Richard and his sweetheart Nell," song and chorus, quarto, sent free to any address by Studebaker Bros. Mfg. Co., South Bend, Ind., on receipt of stamp to cover postage and mailing.

Courtship and Marriage.

With an honorable girl, with an honorable man, an engagement carries with it something more than a few sunny months of courtship. After courtship comes marriage. After marriage comes the home. To describe the reasons which to some young people seem sufficient to justify them first in "flirting" and then in getting "engaged" would answer no good purpose. But, putting aside the indirect manner in which writers address their readers, let me speak frankly to you as a friend. Let me ask you to consider what you are to have in your future husband, in your future wife, to make it even tolerable to spend twenty or thirty, or forty, years together. I will not insist on the elements which are necessary to the romantic perfection of married life, for most of us are commonplace people and a life of romance is beyond our reach. There are some very commonplace things which you ought to make sure of.

Good sound health is one thing. There are twenty grave reasons for insisting on it. Next to this I should put perfect truthfulness. The man who will lie to other people will lie to his wife; the girl who will lie to other people will lie to her husband. Next to truthfulness, temperance, industry and courage. Then fortitude, that is, the power to bear pain and trouble without whining. Then unselfishness, for the selfish man, the selfish girl, though drawn out of selfishness in the early weeks of courtship, will settle back into it again when the wear and worry of life come on.

I said just now that most of us are commonplace people, and that a life of romance is out of our reach; but I believe in "falling in love." The imagination should be kindled, and the heart touched. There should be enthusiasm and even romance in the happy months that precede marriage, and something of the romance to the very end of life, or else the home is wanting in its perfect happiness and grace. The wonderful charm which makes the wife more to the husband than all other women, and the husband more to the wife than all other men—this is necessary to a happy marriage. But take my word for it, those plain, solid virtues of which I have spoken are indispensable to the security and happiness of a home, and it is a home you are drifting to when you are drifting into love.—*R. W. Dale.*

A Beautiful Dream.

There was a little boy whose father and mother had died. All his rela-

tives were far away. He was poor, and did not know what was to become of him. He said his prayers and went to bed. In his sleep he dreamed he had started on foot and alone to go to his grandparents, many hundred miles away. But he came to where the roads forked and he did not know which was the right one. As he paused and puzzled he saw a hand above him in the sky, it pointed to one of the roads. He said to himself, "That is the hand of God," and he followed its direction. But by and by he came to a deep river. There was no bridge and no ferry-boat. As he waited and prayed, two hands came down out of the sky and lifted him up and carried him across. He went on through flowery fields for awhile, but soon the road led into a deep, dark forest. He heard the howling of wild beasts, and was afraid. But the two hands came down again and went along with him, one on each side, like two moving walls, and the beasts could not get near him. He was safe as Daniel was in the den of lions. Night came, and there was no house for the tired boy to sleep in. But the hands stopped and folded into each other so as to make a tent, and he crept under it and was safe from all harm.

When the boy awoke and remembered his dream his trouble was all gone. He realized that God was around about him always, and that if he trusted and obeyed, no evil could befall him. The children in our congregation will never forget that story about the hands which guided and shielded the orphan boy.—*Anonymous.*

The strangely interesting fact is related that a fortune of many thousand dollars has recently been extracted from the wooden floors and rubbish of a New York business building. The New York representatives of the Waltham Watch Company for many years carried on the manufacture of watch cases on three floors of this building, melting from \$1,000 to 3,000 worth of gold every day. A few months ago they moved to another place, and on their departure had the floors taken up and carried to smelting and refining works. There were 60,000 square feet of lumber that had been undisturbed for nineteen years. Special wagons to transport the timber were built so that no particle should drop to the ground. The wood was burned to ashes, which were sifted, and the gold was then extracted by a chemical process. The result realized by the watch firm was about \$67,000. A fact like this is worth remembering in connection with Christian life and influence. There is no waste in God's economy. That which, as it

were, may be thrown off from us as we pursue our rounds of Christian service, these little influences which we may esteem of little value, God saves up and utilizes and makes them tributary to our own and others' good.—*Advocate.*

If we wait until we have more than we want before beginning to give, we shall die without giving. But if we give out of our scanty portion to those whose need is greater than ours, we shall live as givers, and shall enjoy living. The man who only gives from his surplus never knows the real joy of giving.—*Ex.*

The best fruits of general intermingling of children in the public schools are mutual acquaintance, adjusting of diverse habits of thinking, and that practical averaging of mundane instincts which begets republican respect for one's equals in a land where there is no supreme king.—*Northwestern Christian Advocate.*

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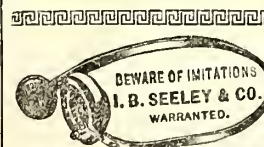
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An Awful Story.

There was once an awful little girl who had an "awful" to everything. She had an awful house in an awful village, which was an awful distance from every other awful place. She went to an awful school, where she had an awful teacher; who gave her awful lessons out of awful books. Every day she was so awful hungry that she ate an awful amount of food so that she looked awful healthy. Her hat was awful small and her feet were awful large. When she took an awful walk she climbed awful hills, and when she got awful tired she sat down under an awful tree to rest herself. In the summer she was awful hot, and in the winter awful cold. When it did not rain there was an awful drouth, and when the awful drouth was over there was an awful rain. If this little girl does not get rid of this vulgar way of saying "awful" about everything, I am afraid she will come to an awful end. —Sel.

There is a time in every young man's life when for awhile he thinks he is a second Solomon. He soon gets over it, though, when he begins to find out how many kinds of a fool he is. —Ram's Horn.

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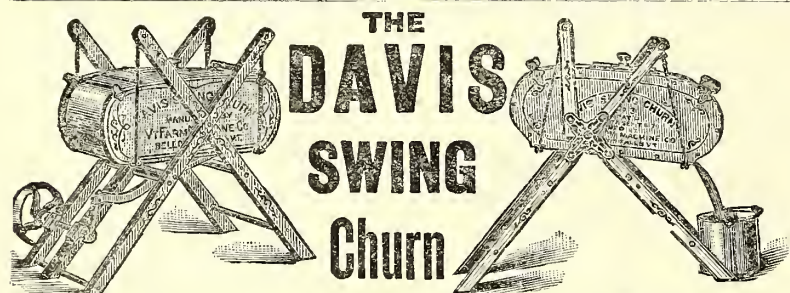
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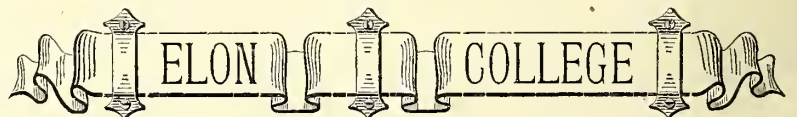
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Greensboro 10 05 10 05

Lv Goldsboro 3 50 p. m.
Arkville 5 45

Lv Raleigh 6 00 p. m. *7 10 a. m.
Danham 7 07 7 58
Ar Greensboro 9 40 10 00

Lv Winston-Salem 10 01 p. m. *8 41 a. m.
Lv Greensboro *10 15 p. m. *10 15 a. m.
Ar Salisbury 12 12 a. m. 12 00 p. m.

Ar Statesville *2 35 a. m. *1 09 p. m.
Asheville 7 50 5 58
Hot Springs 10 30 7 57

Lv Salisbury *12 22 a. m. *12 08 p. m.
Ar Charlotte 2 00 1 30
Spartanburg 5 00 4 18
Greenville 6 10 5 24
Atlanta 11 25 p. m. 10 30

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Augusta 12 00 p. m. 9 25

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Lv Augusta *6 00 p. m. *8 15 m.
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Lv Atlanta *8 50 p. m. *8 05 a.
Ar Charlotte 6 30 a. m. 6 10

Lv Charlotte 6 45 a. m. 6 30 p. m.
Ar Salisbury 8 14 8 00

Lv Hot Springs *7 25 p. m. *12 19
Asheville 9 00 a. m. 2 30
Statesville 2 50 p. m. 7 01
Ar Salisbury 4 00 7 51

Lv Salisbury *8 25 a. m. *8 15 p. m.
Ar Greensboro 10 00 9 50

Ar Winston-Salem *11 30 a. m. *12 30 a. m.

Lv Greensboro *10 20 a. m. *11 05 a. m.
Ar Durham 12 11 p. m. 1 02
Raleigh 1 10 2 00

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m.; arrive Keysville 1 15 a. m., Richmond
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between Richmond and Danville, and
Pullman and Buffet Sleepers between
New York, Washington and Hot Springs,
via Danville, Salisbury, and Asheville,
and Pullman Sleepers between Washing-
ton and Atlanta; and between Greens-
boro and Portsmouth, Va.

E. BERKLEY, J. S. B. THOMPSON,
Sup. Sup.
GREENSBORO, N. C. RICHMOND, VA.
H. GREEN, SOL HAAS,
Gen'l Mgr. Traffic Manager,
W. A. TURK, G. P. A.
WASHINGTON, D. C.
S. H. HARDWICH, A. G. P. A.
ATLANTA, GA.

RALEIGH & GASTON RAILROAD

IN EFFECT SUNDAY, DEC. 1892.

TRAINS MOVING NORTH.

No. 34.	Pass.	No. 38.
Daily.	Pass. and Mail.	Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m.
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plns,	7 14	1 39
Macon,	7 22	1 40
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

No. 41.	No. 45.
Leave Weldon,	12 15 p. m. 6 00 a. m.
Macon,	1 13 7 06
Warren Plns,	1 20 7 15
Henderson,	2 22 7 53
Kittrell,	2 39 8 11
Franklinton,	2 56 8 29
Wake,	3 17 8 50
Mill Brook,	3 40 9 15
Arrive Raleigh,	3 55 9 30

Louisburg Road.

Leaves Louisburg at 7 35 a. m., 2 00 p.
m. Arrive at Franklinton at 8 10 a. m.,
2 52 p. m. Leave Franklinton at 12 30 p.
m., 6 05 p. m. Arrive at Louisburg at 1 05
p. m., 6 40 p. m. JOHN C. WINDER, Gen'l
Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE
R. R.,

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

No. 41.	No. 45.
Pass. & Mail.	Freight & Pass.
Leave Raleigh,	4 00 p. m. 8 35
Cary,	4 19 9 20
Merry Oaks,	4 54 11 28
Moncure,	5 05 12 10
Sanford,	5 28 2 10
Cameron,	5 54 20
St'n Pines,	6 21 35
Arrive Hamlet,	7 20 8 10 p. m.
Leave "Ghio,	7 40
Arrive Gibson,	8 15

GOING NORTH.

No. 38.	No. 40.
Pass. & Mail.	Freight & Pass.
Leave Gibson,	7 00 a. m. 7 18
" Ghio,	7 38
Arrive Hamlet,	8 00
Leave "St'n Pines,	8 58 7 40 a. m.
Cameron,	9 26 9 31
Sanford,	9 52 10 55
Moncure,	10 16 12 10 p. m.
Merry Oaks,	10 26 12 50
Cary,	11 01 2 45
Arrive Raleigh,	11 20 a. m. 3 20

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m.,
arrive at Moncure at 9 55 a. m., 4 45 p. m.
Leave Moncure at 10 25 a. m., 5 10 p. m.,
arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m.,
arrive at Cameron at 8 35 a. m., 4 20 p. m.
Leave Cameron at 9 35 a. m., 6 00 p. m.,
arrive at Carthage at 10 10 a. m., 6 35 p. m.

From Rev. J. W. Hatch.

DEAR BRO CLEMENTS:—I do not trouble you often with my little communications, but I want to let you and your readers know something about my years work, I have had charge of but one church (Turners Chapel) our work has progressed to the satisfaction of all concerned.

We had a protracted meeting from first Sunday in September lasting five days and nights, the church was much built up and revived, 8 or 10 conversions six additions to the church Bro. J. D. Wicker helped with good effect. I have not missed an appointment there this year. The good brethren and sisters there have been true and faithful keeping up Prayer-meeting every Sunday evening with a good Sunday school up to my last appointment the first Saturday in this month, when they thought best to close it and they had a nice treat to the children as well as older ones, and a present of a nice suit to their pastor which was received with feelings of much gratitude, as such a thing never occurred with him before all due to the energy and perseverance of some of the good sisters, viz. Sister W. B. Webster with others. It has been a pleasant year's work, all praise to him who doeth all things well.

Your brother,
J. W. HATCH, pastor.

A loving word is always a safe word. It may, or it may not, be a helpful word to the one who hears it; but it is sure to be a pleasant memory to the one who speaks it. Many a word spoken by us is afterward regretted; but no word of affectionate appreciation to which we have given utterance finds a place among our sadly remembered expressions. Looking back over our intercourse with a dead friend or fellow-worker, we may, indeed, regret that we were ever betrayed into a harsh or hasty or unloving word of censure or criticism in that intercourse; and we may wish vainly that we had now the privilege of saying all the loving words that we might honestly have spoken while he was yet with us. But there will never come into our hearts at such a time a single pang of regret over any word of impulsive or deliberate affection which passed our lips at any time. We have reason to be on our guard in our speech in most directions; but we can be fearlessly free in our loving utterance. Apart from any question of the good we do to others by our words of love, we are personally the gainers, for now and for hereafter, by every such word which we speak out explicitly; and we are sure to be the losers, now and by

and by, from every such word which we ought to have spoken and failed to speak.—*Sunday School Times.*

What was the secret of such an one's power? What had she done? Absolutely nothing, but radiant smiles, beaming good humor, the tact divining what every one felt and what every one wanted, told that she had got out of self and learned to think of others; so that at one time it showed itself in deprecating the quarrel, which lowering brows and raised tones already showed to be impending, by sweet words; at another, by smoothing an invalid's pillow; at another, by humoring and softening a father who had returned weary and ill-tempered from the irritating cares of business. None but she saw those things. None but a loving heart could see them. That was the secret of her heavenly power. The one who will be found in trial capable of great acts of love, is ever the one who is always doing considerate small ones.—*F. W. Robertson.*

There is not enough of blunt Gospel preaching. When Peter stood up on the day of Pentecost he told the crowd before him truths, the like of which, if repeated in a pulpit to-day, would cause an uproar in any fashionable church in the country. Yet his was the most effective sermon, as to its results, that has been placed on record.

The greatest mine known is the ocean. If each ton of ocean water contains 6 milligrammes of gold and 19 of silver which are about the lowest results yet reported from it, the ocean contains 21,595,629,869,028 tons of gold, and over 64,786,888,607,084 tons of silver.

Try to make others better,
Try to make others glad,
The world has so much of sorrow,
So much that is hard and bad.

Love yourself least, my brother,
Be gentle and kind and true,
True to yourself and others,
As God is true to you.

Many people suffer for years from troublesome and repulsive sores, boils, and eruptions, without ever testing the Marvelous curative properties of Ayer's Sarsaparilla. The experiment is, certainly, worth trying. Be sure you get Ayer's Sarsaparilla and no other.

Scrofula is one of the most fatal among the scourges which afflict mankind. Chronic sores, cancerous humors, emaciation, and consumption, are the result of scrofula. Ayer's Sarsaparilla eradicates this poison, and restores, to the blood, the elements of life and health.

Mrs. Ruggs: "Why do you dislike Dr. Curem?" Mrs. Muggs: "He cured my husband's rheumatism, so he can't tell when it is going to rain, and last week I spoiled a brand-new hat."—*New York Weekly.*

Mother: "Why aren't you and Georgie as good boys as your little brother?" Young Hopeful: "I guess t's 'cause you'd had more experience bringin' up boys w'en you commenced on him."—*Good News.*

"If you don't stop, I'll tell Mama' and she'll tell Papa, and then Papa will whip you." "Then I'll cry, and then Grandma will give me some candy, and I won't give you any."—*Good News.*

Death of State Treasurer Bain.

Donald W. Bain, State treasurer of North Carolina, passed into the arms of the death angel, at his home in the City of Raleigh, N. C., on 16 inst. In his death one of the best men, and most trustworthy officers that ever graced the State capitol passed away. He was a kind, faithful, high toned Christian gentleman.

Died.

Sept 17 1892 Sister E. E. Roby, wife of A. J. Roby. Sister Roby died very sudden, but was no doubt ready to go and meet her Savior. She was a sister of our much beloved Col. A. Savage. On Oct. 18th, 1892, her dear husband Bro. A. J. Roby, left his home below to live again, with his dear wife in the beautiful home above. Brother and Sister Roby leave to mourn their loss nine children, and many friends. Just before Brother Roby died, he called upon God to bless every body and asked his weeping children around his bedside to meet him in heaven. How sweet it will be to live with Father and Mother in heaven God bless the bereaved ones. Burial services performed by the writer.

H. H. B.

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DO YOU WANT TO ADOPT A BABY?

Maybe you think this is a new business, sending out babies on application; it has been done before, however, but never have those furnished been so near the original samples as this one. Everyone will exclaim, "Well! this is the sweetest baby I ever saw!" This little black-and-white engraving can give you but a faint idea of the exquisite original,



which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproductions of this greatest painting of Ida Waugh (the most celebrated of modern painters of baby life) are to be given to those who subscribe to Demorest's Family Magazine for 1893. The reproductions cannot be told from the original, which cost \$400, and are the same size (17x22 inches). The baby's life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Lilies," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, free of cost, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only \$2, and you will really get over \$25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy

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